

A
DIRECTION
FOR THE GO-
VERNMENT OF THE
Tongue according to
Gods Word.



LONDON,
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To the Reader.

Christian Reader, lamentable
and fearefull is the abuse of
the tongue among all sorts and de-
grees of men every where. Hence
daily arise manifold sinnes against
God, and innumerable scandals &
grievances to our brethren. It
would make a mans heart to bleed,
to heare and consider how Swea-
ring, Blaspheming, Cursed spea-
king, Railing, Slandering, Chiding,
Quarrelling, Contending, Iesting,
Mocking, Flattering, lying, disse-
bling, Vaine and idle talking over-
flow in all places; so as men that
feare God had better be any where,
then in the company of most men.
Well then, art thou a man which
hast made little conscience of thy
A 2 speeche

To the Reader.

speech and talke : Repent seriously of thy sinne, and amend thy life, lest for the abusing of thy tongue thou cry with Dives in hell, Send Lazarus that hee may dip the tip of his finger in water, and coole my tongue. And if thou be one which hast care to order thy selfe in speech & silence according to Gods Word, ob, doe it more. For what a shame is it, that men with the same tongue wherewith they confesse the Faith and Religion of Christ, should by vaine and ungodly speech utterly deny the power thereof? And for thy better helpe therein, I have penned these few lines following, concerning the Tongue: Use them for thy benefit, and finding profit thereby, give glory to God. M. D. XCII. December. 1. 2.

W. Perkins.



THE GOVERNE- MENT OF

the Tongue.

CHAP. I.

*Of the generall meanes of ruling
the Tongue.*

THe government of the
Tongue, is a vertue
pertaining to the holy
usage of the Tongue
according to Gods Word.

And for the well ordering of
it, two things are requisite: a
pure heart, and skill in the lan-
guage of Canaan.

Mat. 15-9

The pure heart is most necessary, because it is the fountaine of speech, and if the fountaine bee defiled, the streames that issue thence cannot bee cleane.

And because the heart of man by nature is a bottomlesse gulfe of iniquitie, two things are to be knowne; first, how it must bee made pure; and then, how it is alwayes afterward to bee kept pure.

The way to get a pure heart is this: First, thou must seriously examine thy life and thy conscience, for all thy sinnes past: then with a heaue and beleeuing heart confesse them to God, utterly condemning thy selfe. Thirdly, with deepe sighes and groanes of spirit icrie unto heaven to

GOD

GOD the Father, in the name of Christ for pardon, I say, for pardon of the same sinnes, as it were for life and death; and that day and night, till the LORD send downe from heaven a sweet certificate into thy perplexed conscience by his holy Spirit, that all thy sinnes are done away. Now at the same instant in which pardon shall be granted, GOD likewise will once againe stretch forth that mightie hand of his, whereby he made thee when thou wast not, to make thee a new creature, to create a new heart in thee, to renew a right spirit in thee, and to stablish thee by his free Spirit. For whom hee justifieth, them also at the same time hee sanctifieth.

The purified heart appeareth by these signes. I. If thou feele thy selfe to be displeased at thine owne infirmities and corruptions, and to droope under them as men doe under bodily sicknesse. II. If thou begin to hate and to shie thine owne personall sinnes. III. If thou feele a grieve and sorrow after thou hast offended God. IV. If thou heartily desire to abstaine from all manner of sinne. V. If thou be carefull to avoide all occasions and inticements to evill. VI. If thou travell and doe thine endeavour in every good thing. VII. If thou desire and pray to God to wash and rinse thine heart in the blood of Christ.

When the heart is pure, to
keepe

keepe it so, is the special worke Act. 15. 9.
of faith, which purifieth the
heart.

Faith purifieth the heart
by a particular applying of
Christ crucified with all his
merits. Elisha when he went up
and lay upon the dead child, and 2 Kings
4. 24.
put his mouth to his mouth, and
his eyes upon his eyes, and his
hands upon his hands, and stret-
ched himselfe upon him, the flesh
of the child waxed warme. Af-
terward Elisha arose and spread Vers. 35.
himselfe upon him the second
time: then the child neezed seven
times and opened his eyes. So must
a man by faith even spread
himselfe upon the crosse of
Christ, applying hands and
feet to his pierced hands and
feet, and his wretched heart to
Christs bleeding heart; and
then

then hee shall feelee himselfe warmed by the heate of Gods Spirit, and sinne from day to day crucified with Christ, and his dead heart quickened and revived. And this applying which faith maketh, is done by a kinde of reasoning which faith makes, thus: Hath God of his mercy given his owne Sonne to be my Saviour, to shed his blood for me? and hath he of his mercy graunted unto mee the pardon of all my sinnes? I will therefore indeavour to keepe my heart and my life unblameable, that I doe not offend him hereafter in word or deed, as I have done heretofore.

Isa. 19. 18.

Rom. 15. whereby a man endued with the Spirit of adoption, unfainedly

fainedly calleth upon the name
of God in CHRIST, and so
consequently doth as it were
familiarily talke and speak with
GOD. This language must
needs bee learned, that the
tongue may be well grounded.
For man must first be able to
talke with God, before hee
can bee able wisely to talke
with man. For this cause when
men are to have communica-
tion one with another, they
are first of all to bee carefull
that they often make their
prayers to God, that he would
guide and bleſſe them in their
speeches, as David did: *Set a
watch, O Lord, before my mouth,
and keepe the doore of my lippes.*
And againe, *O Lord open thou
my lippes, and my mouth shall shew
foorth thy prayſe.* Where wee
may

Pla. 143. 1

Pla 51. 17.

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may see, that the mouth is as it were locked up from speaking any good thing, untill the Lord open it. And *Paul* having the gift of ordering his tongue in wonderfull measure, yet desireth the Ephesians to pray for him, that utterance might be given him: and good reason, because *God ruleth the tongue*.

Eph. 6. 10.

Pro. 16. 1.

CHAP. II.

*Of the matter of our
speech.*

THE government of the tongue containeth two parts: holy speech, and holy silence. In holy speech must be considered the matter of our speech, and the manner.

The matter is commonly one of these three, either God, our neighbour, or our selves.

As

As concerning God, this caveat must bee remembered, that the honourable titles of his glorious Majestie be never taken into our mouthes, unlesse it bee upon a weightie and just occasion, so as we may plainly see that glory will redound to him thereby: and for this cause the third commandment was given, that men might not *take up the name of God in vaine*, that is, rashly and lightly. Exo. 20. 7

And therefore lamentable and fearefull is the practice every where. For it is a common thing with men to begin their speech, and to place titles of Gods most high Majestie in the fore-front almost of every sentence, by saying; O Lord; O God; O good God; O

merc

mercifull God, O Iesu, O Christ!

Exo. If a man bee to say any thing, he will not say, *Tea*, or *Nay*; but, *O Lord yea*: or, *O Lord nay*. If a man bee to re-proove his inferiour, hee will presently say, *O Lord have mercy on us*, *What a slowbacke art thou? what a lye is this*, &c. An earthly Prince, if hee should have his name so tossed in our mouthes at every word, would never beare it; and how shall the ever-living God suffer it? nay how can hee suffer it? I say no more, but thou with thy selfe thinke how: for in the third Commandement the punishment is set downe, *That hee will not hold him guiltlesse that taketh his name in vaine*. And the Angels in reverence to Gods Majesty cover their faces, *Isa. 6. 2.*

Concerning our neighbour, we are to consider whether the thing which we are about to speake be good or evill.

This being weighed, if it be good, and so commendable, then we are readily and cheerefully, and that upon every occasion to utter it, especially in his absence, whether he be a friend, or a foe: as Saint *John* writeth of *Demetrius*. *Demetrius* (saith he) hath good report of all men, and of the truth it selfe: yea, and wee our selves beare record, and yee know that all our testimony is true. [oh. 3. 12.]

As for the evill which any shall know by his neighbour, hee is in no wise to speake of it, whether it be an infirmity or a grosse sinne, unlesse in his
con-

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conscience hee shall finde
himselſe called of God to
ſpeake.

A man is called to ſpeake
in three caſes: Firſt, when hee
is called before a Magiſtrate,
and is lawfully required to
teſtifie the evill which hee
knoweth by another. II. When
any is to admoniſh his bro-
ther of any fault for his a-
mendment. III. When the hurt
or danger that may ariſe of the
evill, is to be prevented in o-
thers. As a man may ſay to one
well diſpoſed, Take heed of
ſuch a mans company, for
hee is given to ſuch or ſuch a
vice.

To this end, they of the
house of Cloe did certifie Paul
of the diſorders in Corinth.
And Ioseph certified his father
of

2 Cor. 1.

11.

Gen. 27.

of the Tongue. 13

of his brethrens slander. In this case all treasons are to be revealed, as tending to the ruine of the whole Common-wealth. Thus Elisha revealed the secret of the King of Syria. 2 Kings 2.8.

And if it shall bee thought convenient to mention the evill which wee know by any man, it must be done onely in generall manner: the person, and all circumstances which will defcry the person, concealed.

Concerning things which are secret in our neighbour, wee are not to bee suspicious, but to suspend both speech and judgement. Love suspecteth no evill. Iudge nothing (saith Paul) before the time, untill the Lord come, who will lighten things that are
1 Cor. 13.
1 Cor. 14.

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are hid in darkenesse, and make
the counsels of the heart manifest.

Aug. lib.
10. con-
fess. 23.

Augustine hath a good and spe-
ciall rule to this purpose, that
there bee three things of which
wee must give no judgement:
Gods predestination, the Scrip-
tures, and the estate of men un-
called.

As touching a mans selfe,
hee is neither to praise nor dis-
praise himselfe. As Salomon
Prov. 27. saith, *Let another praise thee and*
2. *not thine owne mouth: a stranger,*
and not thine owne lips. Yet o-
therwhiles the times doe fall
out, that a man may use an holy
kinde of boasting, especially
when the disgrace of the person
is the disgrace also of the Gos-
pel, and of religion, and of God
himself: as Paul did: But wherein
1 Cor. 17. (saith he) *any will use boldnesse*
21. (I

(I speake foolishly) I will use boldnesse. They are Hebrewes, so am I.

CHAP. III.

Of the manner of our speech, and what must bee done before wee speake.

THus much of the matter of our speech, now followeth the manner.

In the manner of our speaking three things are to be pondered: what must be done before wee speake; what in speaking; what after we have spoken.

Before wee speake, consideration must bee used of the thing to bee spoken, and of the end. *James* requireth that men should be slow to speake, and swift to heare. *Salomon* saith, Hee that answereth a matter before

Iam. 1.19.

Pro. 18.3.

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fore hee heare it, it is folly and shame to him. The mind is the guide of the tongue: therefore men must consider before they speake. The Tongue is the messenger of the heart, and therefore as oft as wee speake without meditation going before, so oft the messenger runneth without his errand. The Tongue is placed in the middle of the mouth, and it is compassed in with lippes and teeth, as with a double trench, to shew us, how we are to use heede and preconsideration before wee speake: and therefore it is good advice, to keepe the key of the mouth not in the mouth, but in the cupboard of the mouth. *Augustine* saith well, That as in eating and drinking men make

¶ Chrys.
honi. 12.
ad pop.
Antioch.

L. de nar.
& grat.

make choice of meates : so in manifold speeches wee should make choice of talke.

Here are condemned idle words, that is, such words as are spoken to little or no end or purpose. And they are not to be esteemed as little sins, when as men are to give account of every idle word. *Mat. 12. 36.*

CHAP. IV.

*What is to be done in speaking,
and of Wisedome.*

Vhen we are in speaking, two things are to be practised : first, care must be had of the speech, that it be *gracious*: secondly, it is to be uttered with convenient bonds of truth. *Col. 4. 6.*

The speech is gracious, when it is so uttered, that the
graces

graces of GOD wrought in the heart by the Holy Ghost, are as it were pictured and painted forth in the same: for speech is the very image of the heart.

Eph. 4. 25. Contrary to this is *rotten speech*, that is, all such talke as is void of grace, which is the heart and pith of our speech.

Eph. 5. 3. And by this it appeareth,
Psa. 16. 4. that no vice can bee named but with disliking: and here-upon in Scriptures when by occasion a vice should bee named, in token of a loathing thereof, the name of the vice is omitted, and the name of the contrary vertue used in the roome thereof, as in these words: for Iob thought, *It may be that my sonnes have sinned, and are blessed, that is, blasphemous*

Iob 2. 5
1 Kings
21. 20.

God. This being true, then by proportion the visible representation of the vices of men in the World, which is the substance and matter whereof plaies and interludes are made, is much more to be avoided.

Gods graces, which we are to shew forth in our communication, are these: Wisdome, Truth, Reverence, Modesty, Meekenesse, Sobriety in judgement, Vrbanity, Fidelity, Care of others good names: and let us consider of them in order.

Wisdome in our speech is a goodly ornament. The Apostles when they waited for the Holy Ghost in Ierusalem, it descended upon them in the forme of fiery tongues:
and

Act. 24.

Prov. 6.

23.

and then it is said, that they spake as the holy Ghost gave them utterance, in *Apothegmes* or wise sentences. And he that governes his tongue wisely, addeth doctrine to the lips, that is, so speaketh, as that others be made wise thereby.

Prov. 19.

11.

Prov. 25.

11.

This wisdom is then shewed, when a man can in judgement apply his talke, and as it were in good manner make it fit to all the circumstances of persons, times, places, things. A foole powreth out all his mind, but a wise man keepeth it in till afterward. A word spoken in his place, is like apples of gold with pictures of silver.

Now hee that would have his speech to be wise, must first of all himselfe become a wise man. And the wise man

man of whom the holy Scriptures spake, is a godly man and such an one as serveth GOD: because this feare of GOD is the *beginning* and head of *wisdom*; as on the contrary, the foole, whereof the Scripture often speaketh, is the ungodly person that maketh no conscience of any sinne. And indeed such an one is the most senselesse foole of all. He that shall ever and anon be casting himselfe into the fire and water, and runne upon dangerous places to breake his legges, armes, necke: and further shall take pleasure in doing all this, is either a foole, or a mad man.

Prov. 1. 7.
Eccl. 12.
Pla. 14. 1.
and 38. 5.
Gen. 34. 7.

Now the ungodly man, as oft as he sinneth, he endeavoureth

as much as in him lyeth to pitch his soule into hell, and whereas he taketh pleasure in sinne, hee sports himselfe with his owne destruction.

Furthermore, the man fearing God, must have two things in his heart: a perswasion of Gods Presence, and Awe.

The perswasion of GODS presence is, whereby a man is continually resolved, that wheresoever hee is, hee standeth before God, who doth see even into the secrets of his heart. This was in *Cornelius*:
Now therefore (saith hee) wee are in Gods presence to heare all things that are commanded thee of God.

Acts 33.
30.

Awe in regard of GOD, is that whereby a man behaveth himselfe

himselfe reverently, because he is in Gods presence.

Awe is either in regard of sin, or of chastisements.

Awe in respect of sinne, is when one is afraid to sinne, fearing not so much the punishment, as sinne it selfe because it is sinne. For he feareth GOD indeed which is of this minde, that if there were no Iudge to condemne him; no Hell to torment him; no Divell nor Conscience to accuse him; yet hee would not sinne: because GODS blessed Majestie is by it offended and displeased: and if hee had it in his choice, whether hee would sinne or loose his life, hee had rather dye then willingly and wittingly sinne.

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Gen. 39.9 against God. This awe being in *Ioseph*, was the cause that mooved him not to commit folly with *Potiphars* wife. How then (saith he) can I doe this great wickednesse, and sin against God?

Awe in chastisements is, when one humbleth himselfe under the mightie hand of GOD with all meeknesse and patience, when God layeth his hand on him more or lesse. When *Shemei* came foorth and cursed *David*, and flung stones at him, What did he? truely hee stood in awe of GOD, and therefore said, What have I to doe with you, yee sonnes of *Zerniab*? for hee curseth, even because the Lord hath bidden him curse *David*, who dare then say, Wherefore bast

2 Sam.
16.10.

hast thou done so?

When a man is thus made wise, that is, righteous, and fearing GOD, hee is so guided by the spirit of feare, that hee cannot but speake wisely. Salomon saith, *The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh froward things.* And againe, *The heart of the wise guideth the mouth wisely.* Pro. 10. 31

Contrary to this, is fond and foolish talke: an example hereof wee have in *Luke*, where *Pilate* wanting the feare of God, saith, *I finde no fault in Christ: let us therefore chastise him, and send him away.* Luk. 23. 14 Wherefore hee ought to have reasoned thus: *I finde no fault in him: therefore let us send him*

B 3

away

away without chastisement.

CHAP. V.

*Of truth, and of reverence
in speech.*

TRuth of speech is a vertue whereby a man speaketh as he thinketh: and so consequently, he speaketh as every thing is, so far forth as possibly he can. It is made a note of a righteous man, *to speak the truth from the heart: and they that deale truly, are Gods delight.*

Psa. 15. 2.

Pro. 12.

22.

This is alwayes required in all our doctrines, accusations, defences, testimonies, promises, bargaines, counsels: but especially in Iudges and Magistrates sitting on the judgement seate, because they stand in Gods

Pro. 17. 7.

Gods stead, who is truth it selfe.

To this place belongeth *Apolo-*
logie, which is, when a Christi- *Math. 20.*
an called before a Magistrate, *31.*
and straightly examined of his
religion, confesseth CHRIST
boldly, and denyeth not the
truth.

Contrary to this, is lying,
cogging, glozing, smoothing,
dissembling; as for example *Ge-*
hazi, after he had received mo-
ney and garments of *Naaman*
the Syrian against *Elisbas* will, *1 Kings*
he went and stood before his *5. 25.*
Master, who sayd unto him,
Whence comest thou, *Ge-*
hazi? who making it no-
thing to lie for a vantage,
smoothed it over finely, and
saide, *Thy servant went no*
whither. To the like effect
B 4 and

and purpose, report is made of a rich man that had two chests: the one whereof hee called *all the world*, the other his *friend*. In the first hee putteth nothing; in the second hee putteth all his substance. When his neighbour came to borrow money, he used to answer; Truly I have never a penny in all the world, meaning his emptie chest, but I will see (saith he) what my friend can doe, looking thereby for interest by the money out of his other chest.

This vice is very common, and it is a rare thing to finde a man that maketh a conscience of a lye.

Lying is, when a man speaketh otherwise then the truth is, with a purpose to deceive.

deceive. Here note that there is great difference betweene these two speeches, *It is an untruth,* and *it is a lye.* The first may be used when a man speaketh falsehoods. But in using the second, we must be heedie and sparing: for when a man is challenged for a lye, three things are laid to his charge. I. That he speaketh falsely. II. That he is willing to doe so. III. That hee hath a desire and purpose to deceive.

Quest. Whether may not a man lye, if it be for the procuring of some great good to our neighbour, or to the whole countrey, where we are?

Answer No: Reasons are these: I. Lying is forbidden, *as an abomination to the Lord.* Iam. 3. 21.
Pro. 2. 22.

II.

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^b Rom. 3. I I. ^b Secondly, we are not to doe
 8, any evill that good may come
 thereof. I I I. He which lyeth in
 so doing, conformeth himselfe
^a Ioh. 8. to the divell, who ^c is a lyer,
 44. and the father thereof.

Object. I. Such lying is for
 our neighbours good, and not
 against charitie.

^d I Cor. *Ans.* No : for ^d charitie rejoy-
 13.6. ceth in the truth.

Object. I I. The holy Scrip-
 tures have mentioned the lyes
 of the Patriarchs.

Ans. We must not live by ex-
 amples against rules of Gods
 Word.

Object. I I I. *Rahab* and the
 Mid-wives of Egypt in saving
 the spies, and in preserving the
 Israelites infants used lying,
 and are commended for their
 facts.

Ans.

Ans. They are commended for their faith, not for lying. The workes which they did, were excellēt works of mercy, and therefore to bee allowed: and the doers failed only in the manner of performing them.

As truth is required in speech, so also reverence to God and man.

Reverence to God is, when wee so speake of God and use his Titles, that wee shew reverence our selves, and moove reverence in others. *If thou wilt Deut. 28. not keepe (saith the Lord) and 58. doe all the words of this Law (that are written in this booke) and feare the glorious and fearefull nam^e, THE LORD THY GOD, then the Lord will make thy plagues wonderfull.*

Here

Heere take heede of all manner of blaspheming, which is, when men use such speeches of GOD, as doe either detract any thing from his Majestie, or ascribe any thing to him, not be seeming him: a sinne of all other to be detested. Reasons. I. A blasphemer is viler then the rest of the creatures; for they praise GOD in their kind and shew foorth his power, goodnesse, and wisdom: but hee dishonoureth GOD in his wretched speech. II. Hee is as a mad dogge that flyeth in his Masters face, who keepeth him, and giveth him bread. III. Thirdly, Custome in blasphemies sheweth a man to bee the childe of the Divell, and no childe

childe of GOD as yet. A father lying on his death-bed, called the three children to him which he kept, and told them that one onely of them was his owne sonne, and that the rest were onely brought up by him : therefore unto him hee gave all his goods : but which of these was his naturall sonne hee would not in any wise declare. When hee was dead, every one of the three children pleaded that hee was the sonne, and therefore that the goods were his. The matter being brought before a Iudge, hee was constrained to take this course : he caused the dead corps of the father to bee set up against a tree, and commanded the three sonnes to take bowes and

and arrowes, and to shoote against their father, and to see who could come neereſt the heart. The firſt and ſecond did ſhoote at their father and did hit him, the third was angry with both the other through naturall affection of a child to a father, and refuſed to ſhoote. This done, the Iudge gave ſentence that the two firſt were no ſonnes, but the third onely, and that hee ſhould have the goods. The like tryall may bee uſed to know who be of G O D S children. Such perſons with whom blaſpheming is riſe, are very Divels incarnate, and the children of the Divell, who rend God in pieces, and ſhoote him thorow with their darts, as it is ſaid
of

of the Egyptian when he blasphemed, that he *smote or pierced through Gods Name.*

Magistrates and Rulers severely punish such as abuse their names, and they doe it justly: how much lesse then should blasphemers of Gods name escape without great punishment?

Lev. 24.

11.

Valik.

kobh.

Againe, here wee must bee warned to take heed of that customable swearing, and also of perjury. It is a very strange sinne: for the perjured person doth not onely sinne himselfe: but withall he endeavoureth to intangle God in the same sinne with himselfe.

Further, take heede least thou doest either make or recite the jests which are contrived

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contrived out of the Phrases
of Scripture: which are very
many, and very usually re-
hearsed in company. The
oyle wherewith the Taber-
nacle, and the Arke of the
Exod. 33. Testament, and the Priests
31. were anointed, was holy:
and therefore no man might
put it to any other use, as to
anoint his owne flesh there-
with, or to make the like
unto it. *Pilate* a poore Pai-
Ioh. 29. nym, when hee heard the
name of the Sonne of God,
was afraid: and we much more
ought to tremble at the Word
of God, not to make our selves
merry with it. And there-
fore the scoffing of *Julian* the
Apostata is very fearefull, who
was wont to reach Christians
boxes on the eare, and withall
bid

bid them turne the other;
and obey their Masters com-
mandement: *Whosoever shall
smite thee on the right cheeke,
turne to him the other also.* And
he denyed pay and like re-
ward to his souldiers that
were Christians, because hee
said hee would make them fit
for the kingdome of Heaven,
considering that CHRIST had
said, *Blessed are the poore in spi-
rit: for theirs is the kingdome of
heaven.*

Matth 5.
39.

Here also men must learne
to take heed of all man-
ner of charmes and enchan-
ments, which commonly are
nothing else but words of
Scripture, or such like, used
for the curing of paines and
diseases both in men and
beasts. As for example, the
first

first words of Saine Iohns Gospell, *In the beginning was the Word, and the Word was with God, &c.* are used to be written in a paper, and hung about mens neckes to cure a-gues. but the truth is, such kinde of practices are diuinish. Patrons of charmes hold, that in such wordes as are either diuine or barbarous, is much efficacie. But whence is this efficacie? from God? from men? or from the diuell? If it shall be said from God; wee must know that the Word used in holy manner, is the instrument of God to convey unto us spirituall blessings, as faith, regeneration, repentance: but it doth not serue to bring unto us corporall health.

Well

Well then, belike words take vertue from the speaker, and are made powerfull by the strength of his imagination. Indeede of this opinion are some Physicians, as *Avicenna* and *Paracelsus*, who thinke that Phantasie is like to the Sunne, which worketh on all things to which his beames doe come; and the latter, that by imagination miracles might bee wrought. But this opinion is fond, and the reasons alleadged for it are without weight. For imaginations are no things, but shadowes of things. And as the image of a man in a glasse hath no power in it, but onely serves to resemble and represent the body of a man: so is it with the phantasie

Parac.
lib. de
Tartaro.

tie and conceit of the mind, and no otherwise. And if imagination have any force, it is onely within the spirits and humours of a mans owne body: but to give force to worke in the bodies of others it cannot; no more then the shadow of one bodie can ordinarily cure the body of another on which it lighteth. Wherefore words used in the way of bodily cure, bee they in themselves never so good, are no better then the Devils sacraments: and when they are used to blind people, hee it is, that comming under hand, worketh the cure, and by turning himselfe into an angel of light, deludes them. But it were better for a man to dye a thousand times then to use such remedies, which in curing the
body

body destroy the soule.

Lastly, avoid all imprecations and cursings, either against men or other creatures: for GOD in judgement to punish such cursed speaking, often brings to passe such imprecations: as may appeare in the Iewes, who at the arraignment of Christ, cryed, saying, *His blood bee upon us* Mat. 27. *and our children*: which imprecation is verified upon them unto this day. At Newburge in Germany a certaine mother cursed her sonne, saying: *Get thee away, I would thou mightest never come againe alive*: the very same day hee went into the water and was drowned. Lonice-
rus theat-
hist. prec-
ept. 4. ide.

Againe, a mother brought her child to the Vniversitie of Wittenberge, by reason hee was

was possessed with an un-
cleane spirit: being demanded
how it came to passe: she
answered in the hearing of ma-
ny, that in her anger she
said, *The Divell take thee*, and
thereupon presently the child
was possessed. And in our
Countrie, men often with the
Plague, the Poxe, the Pesti-
lence to their Children, their
Servants, their Cattell: and
often it falles out according-
ly.

In the dayes of King *Ed-
ward*, certaine English Soul-
diers (as I am certainly in-
formed by a witnesse then pre-
sent) being by a Tempest cast
upon the Sand on the coast
of *France*, gave themselves
to prayers, and commended
their soules to *G O D*, as in fo-
great

great danger it was meete:
but one amongst the rest, de-
sperately minded, went apart
and cryed out, saying, *O gal-
lowse claime thy right, gallowse
claime thy right.* Now the said
party among the rest (as GOD
would have it) escaped safe
to land; and afterward living
some space of time in France,
returned againe to Eng-
land, where hee was hanged
for stealing of horses: and
thus according to his desire
the gallowse claimed her
right.

Reverence to man is in
two respects, either because
hee is created after the Image
of God, or because hee is a-
bove us in age, gifts, autho-
ritie. In the first confi-
deration, men must have
care

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have care to give such names to children as are proper and fit, usuall, and knowne: the signification whereof may admonish them of the promises of God, of godlinesse, or of some great dutie. And there bee foure allowed ends of giving names. I. To preserve the memory of some thing by the name given, as *Adam*, *Israel*, *Isaac*. II. To signifie some thing to come, as *Eva*, *Abraham*, *Iohn*, *Peter*. III. To preserve the name and memory of parents and kindred, which was used in the birth of *Iohn Baptist*. This custome may still be retained, if there bee any good example in the ancestors that the childe may follow. IV. That the life and profession of good men may be

be revived in the renewing of their names.

Here wee must take heede, in no wise to give to children the proper names or titles of GOD, as Iesus, Immanuel, &c.

Neither are the professors of the Gospel to bee intituled by the name of such as have beene famous instruments in the Church; as to bee called Calvinists, Lutherans, &c. Now this I say, that every one of you saith, I am Pauls, and I am Apollos, I am Cephas, and I am CHRIST: Is Christ divided? was Paul crucified for you? either were yee baptized in the name of Paul?

1 Cor. 12. 13.

And it is a bold part of the pestilent generation of Papists, who take to themselves

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A&.¹¹ 26
 2^{en}uati^{on}
 sic
 Rom. 11.
 4

 selves the name of *Iesuites*,
 whereas the like name of *Chri-*
stian was given to the Disci-
 ples at Antioch not by the de-
 vice of man, but by divine o-
 racle.

As the changing of the
 name given in Baptisme is
 not to be allowed; so the va-
 rying of it according to the
 varietie of language, (if nei-
 ther hurt, nor fraud to any be
 intended thereby) is not un-
 lawfull. Vpon this ground *Saul*
 is called *Paul*: and *CHRIST*
 calls *Simon* his Disciple, other-
 whiles *Cephas*, *Peter*. And ve-
 ry worthy Divines in this age;
 that their writings might bee
 read of the aduersaries, have
 in like sort without offence va-
 ried their name. *Melancthon*
 calles himselſe *Didymus Fa-*
uentinus,

ventinus and Melangæus. Bucer intitles himselfe Aretius Felinus: and Theodore Beza once writ himselfe Nathaniel Nezechius.

Reverence to man as hee is superiour, is in using fit titles of reverence. *Sara* is commended in Scriptures for obeying her husband, and for calling him *Sir*. But excesse must here bee avoided, when titles of honour proper to God are given to men, as *head of the Catholike Church* to the Pope, *Lady and Queene of Heaven* to the Mother of Christ. This fault Christ reprooveth in the young man, saying, *Why callest thou me good? there is none good but God.*

1 Pet. 3. 6.

Mar. 10. 18.

CHAP. VI.

*Of Modestie and of
Meekenesse.*2 Cor. 12.
1.

Ioh. 19. 29

MOdesty in speech hath di-
vers caveats : first , if a
man speake any thing of him-
selfe, that is, in his owne com-
mendation , let him alter the
person and speak of himselfe as
of another : *I know a man* (saith
Paul, speaking of himselfe) *in*
Christ above fourteene yeares a-
goe. &c. which was taken up into
Paradise, and heard words which
cannot be spoken. And Iohn saith
of himselfe : *When Iesus saw his*
mother, and the disciple whom he
loved, standing by, &c.

Here take heede of bo-
asting, whereby men imitate
the devill , who said, *All this*
Luke 4. 6. power I will give thee, and the
glory

glory of those kingdomes: for that is delivered unto me, and to whomsoever I will, I give it.

Againe, when a man shall have occasion to speake of his owne faults and corruptions, let him speake the uttermost against himselfe, as Paul called himselfe, the first of all sinners. But if it bee to mention any thing of himselfe, that may minister matter of commendation, let his speech rather incline to the defect, then to the excellence, as Paul saith, I am least of the Apostles, which am not meete to bee called an Apostle, because I persecuted the Church of God. 1 Tim. i. 13, 15.

Secondly, in mentioning of things which moove blushing, wee are to use a seemely

ly words as may bee chosen.

Gen. 4. 1. Afterwards Adam knew Hevah his wife, which conceived and bare Cain. 1 Sam. 24.

4. And when hee came to the sheepe coates by the way where there was a cave, Saul went in to cover his feete, that is, to doe his easement.

Meekenesse also is required in communication, which is, when a man useth courteous and faire speech. Put them in remembrance, &c. that they be courteous, shewing all meekenesse to all men, for we our selves also were in times past unwise, disobedient, &c.

Tit. 3. 2, 3.

Meekenesse and gentlenesse shewes it selfe in Salutations, Answers, and Reproofes.

For the first, daily experience sheweth, that it maketh much

much for the maintaining of love, to call men by their proper names or surnames. And this was a signe of special favour that GOD called *Moses* by his proper name. Yet more convenient it is to salute our betters by names of honour or office. Thus the disciples call our Saviour CHRIST *Rabbi*: and it was the usuall manner among the Iewes, to call their betters *Adon*, that is, Lord, or Sir.

The formes of salutations are to bee after the order practised in Scripture. An Angel saluted *Gedeon* thus, *The Lord bee with thee thou valiant man.* And *Boaz* came to *Bethlehem*, and said to the reapers, *The Lord be with you*: *Ruth. 2. 4.* and they answered, *The Lord* *Luk. 1. 28*

blesse thee. And the Angel saluted Mary, Hayle, freely beloved, the Lord is with thee, &c. Christ comming among his disciples, Luk. i. 28. said, Peace be among you: and he taught them comming to any house to say, Peace be to this house.

By this it appeareth, that our common formes of salutations are commendable: which are of divers sorts; as when one meets another, *GOD save you*: when one goes away, *GOD be with you*: in the morning, *GOD give you a good morning*: afternoone, *GOD give you a good evening*: when one is going on his journey, *GOD speede your journey*: when one is working, *GOD speede you*: in eating, *Much good doe it you*: when one hath a new office,
GOD

God give you joy of your office :
when one is sicke, God comfort
you, &c.

And when children sa-
lute their Fathers and Mo-
thers after this manner : I
pray you Father blesse mee : I
pray you Mother blesse mee :
it is a seemely thing. For God
hath made parents to bee the
instruments of blessing to
their children, in nurturing
them and praying for them :
as the fifth Commandement
saith, Honour thy Father and
thy Mother that they may pro-
long thy dayes. Now they pro-
long the childrens dayes by
praying to God for blessing
on them, and, by such like du-
ties.

It is an use in all places
when a man neezeth, to sa-
lute

lute him by saying, CHRIST
helpe you: But there is no cause
 why the words should then
 be used more then at another
 time. The reasons are, I. it is an
 old custome fetcht from the
 Gentiles before CHRIST,
 and hath no ground at all:
 for they used with the like
 wordes to wish men health,
 because they thought nee-
 ding to bee a sacred and holy
 thing: and because some
 take it to bee a signe of un-
 happie and evill successe,
 which indeede is otherwise.

II. If there be any danger in
 the braine before needeing,
 when a man hath needeed,
 the danger is past, as lear-
 ned Physicians teach: there-
 fore there is no cause of the
 using such words then, more
 then

Arist. de
 hist. ani-
 mal. I. I. c.
 10. & pro-
 sect. 33.
 Plin. I. 28.
 cap. 2.

then at coughing.

Against the practice of saluting each other, some things may bee objected. I. *Iohn* epist. 2. verse 10. *If there come any unto you, and bring not this doctrine, receive him not to house, neither bid him, God speede.*

Answer. This place doth not forbid common civilitie and courtesie of man to man: but onely familiaritie and acquaintance with Heretikes: yea such acquaintance and familiaritie as may seeme to give approbation and applause to their badde proceedings. II. *Elisha* sending *Gehazi* his servant to lay his staffe on the dead child of the *Shunamite*, bade him if he met any, not
to

to salute them, and if they spake to him, not to answer them, 2 Kings. 4. 29. And when our Saviour CHRIST sent his Disciples to preach in *Iudea*, he bade them *to salute no man by the way*, Luke the 10. 4. *Answ.* The intent of these two places is not to forbid men to salute others, but rather to injoyne *Gehazi* and the Disciples of CHRIST onely to omit for that time the practice of the duties of common courtesie, so farre forth as they might hinder or delay the performance of weightier affaires.

Our answers must bee soft, that anger be neither kindled nor increased. *A soft answer putteth away wrath, but grievous words stirre up anger.*
Nabal

Nabal by churlish language provoked *David* to wrath, 1 Sam. 24.7,8.
 but *Abigail* by the contrary appeased him. *Gedeon* spake gently to the men of *Ephraim*, when they were angrie against him, and appeased them. For the text saith, Iudg. 8.3.
When hee had thus spoken, then their spirits abated towards him.
 Therefore **SALOMON** saith well, *A joy commeth to a man by the answer of his mouth, but how good is a word in due season?*

Now if any shall raile on us, our dutie is, not to raile againe. Rom. 12. 14.
Blesse them that persecute you, blesse, I say, and curse not. 1 Pct. 3.4
Be courteous, not rendering evill for evill, neither rebuke for rebuke, but contrariwise blesse, knowing that yee be

bee thereunto called, that you should bee heires of blessing.

This thing was notably practised by David, Psalme 109.

4. For my friendship they were my adversaries, but I gave my selfe to prayer. And therefore

in this case, either silence is to be used, or at the most, onely a just and manifest defence of our innocency to bee made. Ezechias com-

manded the people to bee silent, and not to say any thing to the speech of Rab-

fachai, now flattering, now threatning. When Eli spake

hardly of Anna, and bade her put away her drunkenesse, shee answered, Nay my Lord,

I am a woman troubled in spirit, I have neither drunke wine nor strong drinke, but have

powred

*2 Kings
18 36.*

1 Sa. 1. 15.

powred out my soule before the
 LORD. Thus Ioseph cleares
 himselfe, saying, *I have done* Gen. 40.
nothing wherefore they should 15.
put mee in the dungeon. And
 Daniel to Nabuchodonosor, Dan. 6.
Vnto thee O King, have I 22.
done no hurt. And our Saviour
 CHRIST when the Iewes
 said unto him, *Say wee not* Ioh. 8. 48,
true, that thou art a Samari- 49.
tane and hast a devill? answered, *I have not a devill, but I* Act. 23. 1.
honour my Father; and yee have
dishonoured mee. And Paul be-
 ing to make an Apologie for
 himselfe, began thus: *Men*
and brethren, I have in all good
conscience served God unto this
day.

Now when a man hath
 thus cleared himselfe,
 though his owne word in
 his

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his owne behalfe take no effect, yet let him patiently commit his cause to God, who in time will manifest the truth, and bring it to light: as

Psal. 16. David did, Iudge me, O God, (saith hee,) for I have walked in

Psal. 37. mine innocency: and againe, The wicked watcheth the righteous, and seeketh to slay him: but the Lord will not leave him in his hand, nor condemne him when hee is judged.

Meekenesse in reproofe is, when any shall admonish his brother of any fault for his amendment, with the like moderation that Chirurgeons use, who being to set the arme or legge that is foorth of joynt, handle it so tenderly, that the patient shall skant feelee when the bone falls in againe.

again. This counsell Paul gi-
veth, Brethren, if any man bee
fallen by occasion into any fault,
ye which are spirituall, restore Gal. 6.1.
such a one (or let him in joynt
again,) with the spirit of
meeknesse. This was practised
by Abraham towards Lot,
when their Heard-men were at
variance, saying, Let there bee, I
pray thee, no strife betweene thee Gen. 13.
and me, neither betweene mine 8,9.
heard-men and thine : for wee are
brethren.

And this is done foure
wayes. First, when we proove
a man generally, as Nathan 2 Sam. 12
did David by a parable. Se-
condly, when in the roome
of a reproofe wee put an ex-
hortation : in the exhortati-
on insinuating an oblique
reproofe, as when a man
shall

shall sweare in his talke, I shall not need alwayes to say, Yee doe very ill to sweare, and so to dishonour God: but I will lap it up in the forme of an exhortation, as pills are lapt in sugar, by saying, Yea and nay, yea and nay shall serve among us. Rebuke not an elder, but exhort him as a father, and young men as brethren, saith Paul to Timothy. Thirdly, when the reproofe is propounded in a mans owne person, as though hee were faultie which reprooveth. Paul practised this: Now these things, brethren (saith hee) I have figuratively applyed to mine owne selfe and Apollos for your sakes, that yee might learne by us, that no man presume above that which is written. Fourthly, when the fault

1 Tim. 5.
1.

1 Cor. 4.
6.

fault is directly reprovved, Gal. 6. 1.

but yet partly with prefaces, that wee doe it of love, that wee wish well to the partie, that wee speake as considering our selves, that we also are in danger of the same fault: and partly by framing the reproofe out of the Word of God, that the partie may see himselfe, rather to bee reprovved by GOD, then by us: after this manner the inferiour may admonish his superiour, especially when there is no other way of redresse, and he is to listen, yeelding himselfe tractable.

Naaman is advised by his servant, who said, *Father, if the Prophet had commanded 1 Kings thee a great thing, wouldest thou 3. 13. not have done it: how much rather*

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ther then, when he saith to thee,
Wash, and be cleane? Then went
hee downe, and washed himselfe
seven times in Iordan.

When any shall in this man-
ner be admonished of a fault,
they are to yeeld themselves
tractable and thankfull, and be
heartily glad of so good a
friend. Notable is the speech of
the Psalmist; *Let the righteous
smite me, it is a benefit: and let him
reproove mee, it is the chiefe oynt-
ment: let it not be wanting to my
head.* And Salomon saith, *A re-
prooffe entreth more into him that
bath understanding, then an hun-
dred stripes into a foole.* And, *Open
rebuke is better then secret love.*

Psa. 141.5

Pro. 17.
10.

Pro. 27.5

CHAP.

CHAP. VII.

Of Sobrietie, Vrbanitie, Fidelity, and care of others good name.

SObrietie in judgement is, when a man either suspendeth his opinion of his neighbours sayings or doings, or else speaketh as charitably as hee can, by saying as little as may be, if the things bee evill: or by interpreting all in better part, if the speech or action bee doubtful. Therefore doe thus: despise not thy neighbour, but thinke thy self as bad a sinner, and that the like defects may befall thee. If thou canst not excuse his doing, excuse his intent which may bee good: or if the deede bee evill, thinke it was done of ignorance: if thou canst no way excuse him, thinke some
great

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great temptation befell him, and that thou shouldest bee worse if the like temptation befell thee: and give GOD thanks that the like as yet hath not befallen thee. Despise not a man being a sinner, for though he be evill to day, he may turne to morrow.

Here is condemned all heady and rash judgement, whereby men make things either worse then they are, or else they take and turne all things to the worse part.

Mal. 7. 1.

Iob 1. 9,
11.

Thus the devill dealt with Iob, saying, Doth Iob feare God for nought? &c. but stretch out thy hand now and touch all that hee hath, to see if hee will not blaspheme thee to thy face.

Such was the dealing of Doeg with David, I saw the sonne of Ishai (saith he) when

1 Sa. 22. 9

he

he came to Abimelech the sonne
of Abitub, who asked counsell
of the Lord for him, and gave
him victuals, and hee gave him
also the sword of Goliath the
Philistine. Heere the backbi-
ter concealeth the necessary
circumstances, whereby *Abi-
melech* might have beene ex-
cused, as that *David* asked
bread beeing hungry, and
that hee told not *Abimelech*
that hee was out of *Sauls* fa-
vour: but hee turneth all his
speech to this end, to bring
the Priest into suspicion with
Saul.

Thus the Pharisees dealt.

John came neither eating nor Math. II.
drinking, and they say, hee hath a¹⁹
divell. The Sonne of man came
eating and drinking, and they
say, Behold a glutton, and a drin-
ker

17688c

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ker of wine, and a friend of Publicans and sinners.

Contrary to this Sobrietie is *Flatterie*, whereby for hope either of favour or gaine, men, and especially such as are of dignitie and place, are footed up in their sinnes, and extolled above measure, even to their faces. As when Herod arrayed in royall apparell, and sate on the judgement seate and made an oration, the people gave a shout, saying, *The voice of GOD, and not of man.* But marke what *SALOMON* saith, *Hee that praiseth his friend with a loud voice, rising early in the Morning, it shall bee counted to him for a curse.* One being asked which was the worst of all Beasts, answered, Of wild beasts,

Act. 12. 22

Pro. 27.
14.

beasts, the tyrant: of tame
beasts, the flatterer. And ano-
ther said, that flatterers were
worse then crowes: for they
eate onely dead carrion, these
feede on living men.

And of all kindes of Flat-
tery, that is the worst, when
a man shall speake faire to his
neighbour's face and praise him;
but behind his backe speake
his pleasure, and even cut
his throat. *David* complaines
of his familiar friend, that
the words of his mouth were
softer then butter, yet war was *Psalm 55. 11*
in his heart: that his words were
more gentle then oyle, yet they
were swords. The Pharises be-
hinde *Christ's* backe tooke
counsell how they might in-
tangle him in his talke; but be-
fore his face they say, *Master*

D

ma

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Mat. 22. 16. we know that thou art true, and
teachest the way of God truly, nei-
ther carest thou for any man; for
thou considerest not the persons of
men.

Vrbanitie, is a grace of
speech, whereby men in seem-
ly manner use pleasantnesse
in talke for recreation, or
for such delight as is joyned
with profit to themselves and
others. The Preacher saith,
Eccl. 3. 4. *There is a time to laugh, and a
time to weepe. When the Lord
brought againe the captivitie of
Sion, wee were like them that
dreame. Then was our mouth fil-
led with laughter, and our tongue
with joy.*

Now this mirth must bee
joyned with the feare of
GOD, otherwise Salomon
saith

saith well, *I have said to laugh-* Eccl. 2. 2.
ter, Thou art mad: and of joy,
What is that thou doest? And Luk. 6. 25.
Christ saith, Woe to you that
now laugh, for ye shall weepe. Se-
condly, with compassion and
sorrow for GODS people in
affliction and misery. They Amos.
drinke wine in bowles, and an- 16. 6.
noint themselves with the chiefe
oyntments, but no man is sorry
for the affliction of Ioseph. Third-
ly, it must bee sparing and
moderate. Paul condemneth
such as are lovers of pleasures, 1 Tim. 3.
more then of God. Fourthly, it
must be voide of the practice
of sinne. Moses is commended
that hee refuseth the pleasures of Heb. 11.
sinne.

The usuall time of mirth
 is at meats. And here *Sam-* Iudg. 14.
sons practice may bee fol- 12.

D 2 lowed,

lowed, who at his marriage feast propounded a riddle or hard question to his friends. And *Ambrose* thinketh that he did this to stop the mouthes of talkers, and to occupie their wits.

Withall it must be remembered to bee a Christians dutie, even at the table to maintaine talke of religion, and of duties of godlinesse, after the practice of our Saviour Christ, though many, upon little ground, thinke otherwise. *Tertullian* recordeth of the Christians of his time, that they used in their love-feasts to talke together, as considering with themselves that they had GOD himselfe as an eare-witnesse to them. *Chrysostome* of this point saith

Luke 11.

37. & 14.

1. & 22.

15.

Apol.c.39

saith well: *I would to God (saith he) that in Tavernes and Feasts, and at Bathes, men would talke and dispute of Hell; for the remembring of Hell would hinder a man from falling to Hell.* And

Hom. 2. in
1. Thes.
2. c.

it was the manner of the Primitive Church at Dinner and Supper to use the reading of the Scriptures, *When yee come to the table (saith Augustine) heare that which is read according to custome without any stirre or striving: that your mouthes may not only receive the meate, but your eares may hunger after the Word of God.* And this ancient custome is to this day retained in the Colledges of the Vniversitie of Cambridge.

August.
epi. 109.

And this Holy rejoycing at meats is speedily to be used

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used with such as are godly:

Pro. 23. 8. *As Salomon saith, that hee which eateth at the covetous mans table, shall vomit his morsels, and shall loose his sweete words. The faithfull at Ierusalem did breake bread together, with gladnesse and singlenesse of heart.*

Question. Whether jesting bee tolerable in some sort or not?

Eph. 4. 25 *Answ.* That jesting which standeth in quippes, taunts, and girds, which serveth onely for the offence of some, with the delight of others, is not tolerable: because all speech must edifie, and minister grace to the hearers: neither doth it agree with Christian gravitie and modestie. But two kinds of jesting are tolerable: the one

one is moderate and sparing mirth, in the use of things indifferent, in season convenient, without the least scandal of any man, and with profit to the hearers. The second is that which the Prophets used, when they jeasted against wicked persons, yet so, as withall they sharply reprooved their finnes. *At noone* 1 Kin. 18. *Elijah mocked them, and said,* 27. *Cry aloud: for hee is a God: ei-* 2 King, 2. *ther he talketh, or pursueth his* 23. *enemies, or is in his journey, or it* Isa. 14. 11. *may bee hee sleepeth, and must be awaked.*

As for laughter, it may be used: otherwife God would never have given that power and facultie unto man: but the use of it must bee both moderate and seldome, as for-

Luk. 19. 11

Ioh. 8. 1. 19

Heb. 5. 7.

row for our sinnes is to bee
 plentifull and often. This we
 may learne in Christs exam-
 ple, of whom wee reade that
 hee wept three times; at the
 destruction of Ierusalem, at
 the raising of *Lazarus*, and in
 his agonie: but wee never
 reade that hee laughed. And
 specially remember the say-
 ing of *S. Chrysostome*; *Si risus*
in Ecclesia, diaboli opus est, that
 is, to moove laughter in the
 Church, is the worke of the
 diuell.

Fidelitie is constancy in all
 our lawfull sayings and pro-
 mises.

A promise is to be made
 with this condition (if God
 will) and then if a man bee
 prevented by death, or by a-
 ny like meanes, he is not to
 be

Iam. 3. 1.

2 Chron.

13. 2.

2 Cor. 1.

22, 23.

be blamed: otherwise a mans lawfull word and promise bindeth him according to the will and pleasure of him to whom it is made.

Now if afterward it bee hurtfull to him that made it, hee may crave to bee free from his promise: and libertie being granted, take it. But a promise bound with an oath is to be kept, though private hinderance follow: yet so as the Magistrate may order the matter, and proceede in equity, that the dammage may bee the lesse. Psa. 55. 4.

The last grace which is to be used in speech, is care of our neighbours good name, which is farre *better to him then great riches.* Pro. 21.

Here is condemne d the tale-
bea-

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bearer, which of an evill minde telleth a thing of another, to bring him into hatred, or to revenge himselfe, or to get something, which otherwise hee could not obtaine.

This tale-bearing is of divers sorts. One is, when men whisper abroad secretly the fault of another, where-
 as they should rather admonish the partie; as *Cham* when hee had seene his fathers nakednesse, ran straight and told his brethren. The second, when they adde to, or change the thing said or done, as it serveth for their purpose. Some of the witnesses which came against Christ, charged him to say, *I will destroy this temple which is made with hands, and*
 in

Rom. 1.36
 Gen. 9.

Mat. 26.
 60, 61.

in three dayes build another without hands. Where first they change his meaning, for Christ spake of the Temple of his body. Secondly, they adde to the words, For Christ said not, *I will destroy this Temple:* but *destroy yee this Temple.* Therefore the Holy Ghost noteth them with the name of *false witnesse bearers.* The third, when men surmise, and tell that which was never done. When *Ieremy* was going out of *Ierusalem* to the land of *Benjamin*, and was in the gate of *Benjamin*, *Irijah* Ier. 37. tooke him and said, Thou 13. flyest to the Chaldeans. Then said *Ieremy*, That is false, I flye not to the Chaldeans, but hee would not heare him. The fourth is the coloured tale.

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tale-bearing, when one speaketh evill of another with fine prefaces and preambles, faining that hee is very sorry that his neighbour hath done such or such a thing: that he speaketh it not of malice, but of a good minde: that hee is constrained to speake; that he speaketh not all that he could speake: that the partie to whom the tale is told must keepe it secret. *Luther* writeth of this fault very well:

Vpon Ps. *This vice* (saith he) *whereby we*
 25. 30. *tell abroad the things which wee*
heare of others, and take them in
worse part, is very rife, and of
great force to sowe discords: the
rather because it often shewes it
selfe under the pretence and
name of counsell and good ad-
vice. And it is a notable vizard
for

for a tale-bearer to transforme himselfe into an Angel of light, and under zeale for Gods glory to backbite and accuse his neighbour of heresie, error, and wicked life.

Therefore the Prophets meaning is, that wee should conceale the evils that bee in our neighbour, and not speake them to others, though hee bee an enemy, and deserve it at our hands: and onely speake of those good things in him which seeme to preserve concord, for this wee would that men should doe unto us. Yea, and let us take heed that wee judge not, or condemne any mans saying or doing rashly. Augustine saith, that this was the care Conf l. 9. which his mother had towards her enemies. Now this is a notable point of just dealing, but indeed there is no man utterly

ly without this fault in this life: such is our wretched state in this world. For though some are of this minde, that they desire not to have other mens wants told them, and will not take all in worse part, yet if they bee told, and taken in worse part of others, they can willingly heare them, neither will they checke the teller, but suffer bad surmises to take place with them. But Gedaliah the sonne of Ahicham excelled in the contrary vertue, who chose rather to hazard his life, then to suspect evill by Ismael.

Jer. 40.

This tale bearing is the common table talke in England: and it is wonderfull to see how those, who are otherwise godly, are overtaken with it: but men must learne to stand more in awe of Gods

Gods Commandement, and also to consider that the same thing a man speaketh of another, cometh home againe by his owne doore. Such as use tale-bearing and back-biting, are by Gods just judgement paid home in the same kind: and hereupon CHRIST saith, *Judge not, that ye be not judged, for with what judgement yee judge, ye shall be judged.* Wherefore when men shall enter any evill communication of others, wee are to interrupt it by other talke, as not regarding it.

Here remember, that when Governours, and Magistrates shall use hard words not in the way of defamation, but for the reproofing of a vice, it is not to slander: as, *O foolish*

Gal. 3.

Mat. 3.

*lish Galatians: O generation of
vipers: and Christ tearmeth He-
rod, Foxe.*

CHAP. VIII.

Of the bonds of truth.

THUS much of grace in
speech. Now followeth
bonds of truth, whereby the
truth of our talke is testified
and confirmed.

They are three: A simple as-
sertion, & asseveration, an oath.

A simple assertion, is either a
simple affirmation, as *yea, yea:*
or a simple negation, as *nay, nay.*
And they are to be used only in
our familiar and common talk.

*Let your communication be yea,
yea, nay, nay: and whatsoever is
more, commeth of evil.*

Mat. 5. 37

If

If the truth which wee affirme or denye bee doubtfull or contingent, then such clauses as these (*it is so, or, it is not so, as I thinke, as I remember, as I take it*) are to bee added. If one shall say, *It is so*, and afterwards it proove otherwise, hee receiveth discredit; because hee speaketh an untruth. But if hee shall say, *I thinke it is so*, though it fall out otherwise, yet hee saveth his credit, because hee deceiveth not, but onely is deceived.

An Asseveration is a forme of speech, whereby one doth vehemently affirme or denie any thing: as when a man shall say: *verily, in truth, in very truth, without all doubt, &c.* These and such like are not

not to bee used at every word: but then onely when a truth of great importance is to bee confirmed. When the false Prophets among the Iewes and the Priests would not beleeve that *Jeremy* was sent of God: what saith he? not simply, *The Lord hath sent mee*: but, *In truth the Lord hath sent mee*. Our Sauour Christ, when hee used to speake any weightie matter, used to say, *Amen, Amen, verily, verily*, which is a plaine asseveration: for *Amen* is more then a simple affirmation, and it is lesse then an oath, as the very sense of the word doth import: which is no more but *truely, certainly*.

The third is an oath, which must not be made by any thing

thing in heaven or earth, but
onely by the name of GOD a-
lone.

It must be used as the last re-
fuge and remedy of all. For
when any truth of great impor-
tance is to be confirmed, and all
signes, evidences, proofes, and
witnesses, faile among men on
earth; then wee may lawfully
fetch the Lord as a witness
from heaven, who is the knower
of all truth.

And in this case an oath may
be taken: either publikely be-
fore a Magistrate, or privately
among private persons, if it be
done with reverence and confi-
deration, as it was betweene *Ja-* Gen. 31.
cob and *Laban*. 53.

CHAP. IX.

*What is to be done when we
have spoken.*

AFTER a man hath spoken his minde, very few words more are to be added. Hee that hath knowledge spareth his words. *In many words there cannot want iniquitie: but hee that refraineth his lips is wise.*

Prov. 17.
25.

Hee that speaketh many words, either speaketh false things, or superfluous, or both: as when a river overflowes, the water gathereth much slime: so many words, many faults: when a vessell being smitten, makes a great noyse, it is a token that it is empty:

emptie: and so the sound of many words shewes a vaine heart. The Gentiles have said, that GOD gave a man one tongue and two eares, that hee might heare more and speake lesse. *Valerius Maximus* reporteth of *Xenocrates*, that being in the company of some that used railing speeches, held his tongue: and being asked why hee did so, answered, *That it had repented him that hee had spoken, but it never repented him that hee had held his peace.* And the Proverbe is, *Hee that will speake that hee will, shall heare what hee would not.* To the framing of our speech *Saint Ambrose* requireth three things: a yoke, a ballance, and a met-wand; a yoake to keepe

Offic.^{is}

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keepe it in stayed gravitie; a ballance to give it waight of reason; a met-wand to keepe it in measure and moderation.

This rule must bee practised carefully, for the avoyding of chiding, brawling, and contention; *Let nothing be done by contention*, Phil. 2. 3. Let Students and Schollers learne to practise this; for what shall another mans opinion hurt thee, though in reasoning hee bee not of thy minde in every point?

Here take heed of the spirit of contradiction, where- by some by thwarting and contradicting every man, at length proove either obstinate Heretikes, or lewd Atheists, and make no bones

to contradict the Holy Ghost,
and to call the Scriptures in
question, and dispute that there
is no God.

Now if a man speak necessa-
ry things, though hee continue
his speech til midnight, as *Paul* Acts 20.
did, he cannot be called immo-
derate or superfluous in talke.

CHAP. X.

Of writing.

ALL this which is set
down concerning speech,
must as wel bee practised
in writing, as in speaking.
Wherby are cōdemned ballads,
books of love, al idle discourses
& histories, being nothing else
but inticements and baits unto
manifold

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manifest sinnes : fitter for
Sodome and *Gomorrhah*, then
for Gods Church. And it
must bee followed as well
in speaking of Latin or any
good Tongue, as English,
which Students have not
marked; for whereas they
will not sweare in English,
yet in Latin they make no
bones of it, saying, *Mehercule*,
medius, *fidius*, *adipol*, *per deos*
immortales. And whereas they
hold but one God in judge-
ment, yet in their Latine ex-
ercises they speake of *Iupiter*
and of the *immortall* Gods,
after the manner of the hea-
then. What a shame is this,
that a Christian, and that in
Christian schoole, should nei-
ther bee ashamed, or not use
to speake as a Christian, but

as Atheists doe? if thou have many tongues, and knowest not how to use them well, hee which hath but his mother tongue ordering it aright, is a better linguist than thou.

CHAP. XI.

Of silence.

Wise and godly silence is as excellent a vertue as holy speech: for hee knoweth not how to speake which knoweth not how to hold his tongue: the rule of our silence must bee the Law of God. By meanes of which, Wise consideration must bee had, whether the thing, which wee have in minde, bee for GODS glory,

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and

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and our neighbours good :
which done, we are answerably to speake , or to bee silent.

Here must be considered the things of which silence must be used, and the persons before whom. The things are many. First, if any truth be to the hinderance of Gods glory, or of the good of our neighbour, it must be concealed.

The concealing of truth is either in whole , or in part. In whole, when the speaking of the least word is hurtfull. As for example, the father and the sonne are both sicke at once; the sonne dyeth first, the Father asketh whether his sonne bee dead or not; if it be said no, an untruth is told; if yea,

Aug. lib.
ad Conf.

yea, then the fathers griefe is increased, and his death hastened: therefore silence is the best. In the dayes of persecution, holy Martyrs have chosen rather to suffer death, then to reveale their brethren, that have beene of their private assemblies with them.

The concealing of a thing in part is, when a man speaketh a little of the truth, and concealeth the rest. Which is warranted in all good and lawfull proceedings, which manifestly tend to the glory of GOD. When *Samuel* is sent to annoynt *David*, hee answered the Lord and said, *How can I goe? for if Saul heare of it, he will kill me. Then the Lord answered,*

E 2

swered,

*Sam. 16.
1, 2, 3.*

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1 Sam.

16.1,2,3.

swered, Take an Heyfer with thee and say, I am come to doe sacrifice; and I will shew thee what thou shalt doe: and thou shalt annoint unto mee him, whom I shall name unto thee.

Ier. 38.24,
25,26.

When Ieremie had shewed King Zedekiah how hee might escape death, then the King said unto him, Let no man know of these words, &c. But if the Princes understand that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us what the King hath said unto thee, &c. then shalt thou say unto them, I humbly besought the King that he would not cause me to returne to Iehonathans house to dye there; and afterward he answered so, that the matter was not perceived. The like was practi-
sed

sed by Paul, Act. 24.6.

Secondly, thou art to
conceale thine owne secrets.
Samson revealing his owne se-
cret, *Judges* 14. overthrew him-
selfe. If thou desire ease by
revealing them, tell them but
to few, and to such as are faith-
full.

That which thou woul-
dest not have knowne, tell no
man: for how shall another
keepe thy counsell, when
thou canst not doe it? Keepe
thy friends secrets likewise if it
bee not hurtfull; and let Mi-
nisters conceale the sinnes
and wants that trouble the
conscience of such as are dy-
ing. Let Magistrates conceale
things done in the Senate,
especially concerning warre,
least they bee revealed to the

enemie. If GOD bring a-
 ny, strange thing to passe,
 speake not boldly of it,
 but rather in silence won-
 der. *Iob* at the considera-
 tion of GODS Majestie in
 his works, saith, Behold, I
Iob 39-37 am vile, what shall I answer
 thee? I will lay my hand upon
 my mouth. *Nadab* and *Abihu*
 for offering incense with
 strange fire, before the Lord,
 were both destroyed with fire,
 which being done, *Moses*
 told *Aaron*, that God would
 bee sanctified in them that
 come neere him, and bee
 glorified before all the peo-
 ple: and then the text saith,
 that *Aaron* held his peace.
Lev. 10-3 When *Peter* had taught the
 Gentiles, and after returned
 to Ierusalem, they of the
 cir-

circumcision contended with him; he then rendreth a reason of his fact, which being made, they were silent. For so the text is, *When they heard these things, they held their peace, and glorified GOD.* When GODS judgements befall men among us, if wee speake any thing, we must judge charitably. *Blessed is he that judgeth wisely of the poore, the Lord shall deliver him in the day of trouble.* A^c. 11. 18
Psal. 41. 1

Thirdly, the infirmities and sinnes of our neighbour are alwayes to bee concealed, unlesse it bee in the case before named, that wee finde our selves called of GOD to speake: *Hee that covereth a transgression, seeketh love.* If Pro. 17.

God in mercy cover his finnes,
 why shouldest thou reveale
 them? *Salomon* saith, *It is the*
Pro. 19. 11 *glory of a man to passe by an infir-*
mitie.

Fourthly, all unseemely mat-
 ters, all things which con-
 cerne us not, things above our
 reach, are in silence to bee bu-
 ried.

The persons, before whom
 silence must be used, are these:
 I. Malicious enemies of reli-
Mat. 7. 6. gion: *Give not that which is ho-*
ly unto dogges: neither cast your
pearles before Swine. This was
 among the rest, one cause of
 the silence of CHRIST be-
 fore *Caiphas* and *Pilate*. II. Be-
 fore Magistrates in their open
 Courts: where such as come be-
 fore them are not to speake till
 they

they be bidden. Then Paul after *Act. 24. 10*
that the Governour had beckened
unto him that he should speake, an-
swered. III. In the presence

of our Elders and betters,
who must have leave and li-
bertie to speake first, and
must of others be heard with

Ecc. 32. 8

silence. The practice of this
was in *Elihu* to *Eliphaz* and *Iob 32. 6.*

Bildad. A company of men *Ecc. 15.*

(as some say) are like to the *11.*

Alphabet, in which are vow-
els, halfe vowels, and mutes;
vowels are old men, learned,
wise, expert: halfe vowels,
are young men and women,
who are then onely to speake
when they are asked: mutes,
are the same parties, who be-
ing not occasioned, are in si-
lence to heare their betters.

Tit. 2. 9.

And here all servants and
children

children must remember when they are justly reprov'd, to be silent, and not to answer any thing againe. I V. Fooles and pratlers are not to be answered, unlesse it bee to let them see their folly.

CHAP. XII.

*An exhortation to keepe
the Tongue.*

THUS have I in part set downe how the Tongue is to bee governed: And I heartily desire, that all Christians would put these rules in practice. Reasons. I. *If a man sceme to bee religious, and restraine not his tongue: hee deceiveth himselfe, and his religion is in vaine.* II. The man of

Jam. 1. 26

an

an evill tongue, is a beast in
the forme of a man : for his
Tongue is the Tongue of a
Serpent, under which lyeth Psal. 140.
nothing but venime and poy-
son : nay, hee is worse then a
Serpent : for it cannot hurt,
unlesse it bee present to see a
man, or to bite him, or to
strike him with his taile : but
hee which hath not the rule of
his Tongue, hurteth men
as well absent, as present ;
neither Sea nor Land nor any
thing can hinder him. And
again, his throat is like a
grave that hath a vent in
some part, and therefore
sendeth foorth nothing but
stinke and corruption. III.
As the holy men of GOD,
when they preached, had
their Tongues, as it were
tou-

- Isa. 6. 6. touched with a coale from the Altar of GOD; and as godly men, when they speake graciously, have their tongues inflamed with the fire of Gods Spirit: so contrariwise, when thou speakest Evill, thy tongue is kindled by the fire of Hell: and Satan comes from thence with a coale to touch thy lippes, and to set them on fire to all manner of mischief. *Chrysostome* saith, That when men speake good things, their tongue is the tongue of CHRIST: but all manner of ungodly and cursed speaking is the Devils language. I V. The moderating of the Tongue is a matter of great difficultie. *Saint James* saith, *The whole nature of Beastes and Birds, and of*
- cree-

Chryf.
hom. 79.
in Mat.

creeping things, &c. but the tongue can no man tame: it is an unruly evill. Pambus, one without learning, came to a certaine man to bee taught a Psalm: who when hee had heard the first verse of the 39. Psalm. *I said, I will keepe my wayes that I offend not in my tongue*, would not suffer the next verse to be read, saying, This verse is enough, if I could practise it. And when his teacher blamed him, because hee saw him not in fixe moneths after, hee answered, that hee had not done yet the verse. And one that knew him many yeares after, asked him, Whether hee had yet learned the verse? I am forty yeares old (saith hee) and have not yet learned to fulfill

Iam. 3. 7,

8.

Hist. Tri.

lib. 8. c. 1.

Gods
judge-
ment for
the abuse
of the
Tongue.
Euseb. l.
6. c. 8.

fill it. Now then, the harder it is to rule the tongue, the more care is to be had therein. V. The strange judgments of GOD for the abuse of the Tongue, especially in blasphemies and perjuries, are many and tearefull. Three men conspired together against *Narcissus* Bishop of Ierusalem, a man that led a godly and blamelesse life, and they charged him with a most hainous crime: all three confirmed their accusation by oath. The first wished, if it were not so, that he were burnt. The second, that he might die of the Iannidise. The third, that hee might lose his eyes. Afterward, in proceſſe of time the first had his house set on fire in the night: and he with all his family was burnt. The second had the

the Jaundise from the head to the sole of the foot, and dyed thereof. The third seeing what was befallne these twaine, repented and confessed the conspiracy against *Narcissus*, and yet for all that he lost his eyes.

Againe, in the dayes of Queene *Mary*, as *Iames Abbes* was led by the Sheriffe to execution, divers poore people stood in the way and asked their almes: he then not having any money to give them, did put off all his apparell save his shirt, and gave it unto them, to some one thing, to some another; in the giving whereof hee exhorteth them to bee strong in the Lord, and to stand stedfast in the truth of the Gospel. While hee was thus instructing the people, a servant of the Sheriffes going

Fox. A&.
Mon.

going by, cryed out aloud, and blasphemously said: Beleeve him not good people, hee is an Hereticke, and a mad man out of his wit: beleeve him not, for it is Heresie that he saith. And as the other continued in his Godly admonitions, so did this wicked wretch blow forth his blasphemous exclamations, untill they came unto the stake where hee should suffer. But immediately after this Martyr was bound to the stake, and fire put to him, such was the fearefull stroke of Gods Iustice upon this blasphemous railer, that he was there present in the sight of all the people stricken with a frensie, wherewith he had before railingly charged that good Martyr of GOD: who in his furious rage and madnesse, casting

casting off his shooes and the rest of his cloathes, cryed out unto the people, and said, Thus did *James Abbes* the true Servant of God, who is saved, but I am damned: and thus he ran about the Towne of *Bury*, still crying that *James Abbes* was a good man and saved, but I am damned.

Againe, children sitting in Fox. Act.
company together, fell into Mon.
communication of GOD, and to reason what GOD was. And some said one thing, some another: among the rest, one said, Hee is a good old father: to which another named *Dennis Benfield*, replied with a most outrageous blasphemie; What? he (said she) is an old doting foole. But shortly after this young girle was so stricken, that

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that all the one side of her was blacke, and shee became speechlesse and died.

Idem.

Againe, one *Leaver* a Ploughman, railing, said, that he saw the evill favoured knave *Latimer* when he was burned: and also in despite, said, that he had teeth like an Horse. At which time and houre, as neere as could bee gathered, the sonne of the said *Leaver* most wickedly hanged himselfe.

Idem.

Againe in the time of King *Edward*, a young Gentleman of *Cornwall* being in company with other more Gentlemen, together with their servants, being about the number of twentie Horsemen, among whom this lusty younker entred into talke, and began withall to sweare, and use ribauld speech:
being

being gently reprov'd, the young Gentleman took snuffe, and said to the reproover, Why takest thou thought for mee? take thou thought for thy winding sheet. Well, quoth the other, amend, for death giveth no warning: for as soone cometh a Lambs skin to the market, as an old Sheepe-skin. GODS wounds! (said hee) care not thou for mee: raging still in this manner worse and worse in words, till at length passing on their journey, they came riding over a great bridge, standing over a peece of an arme of the Sea; upon which bridge this Gentleman swearing, spurred his Horse in such sort, as he sprang cleane over with the man on his backe, who as he was going, cryed, saying,
Horse

Horse and man and all to the
Divell.

Philip
Stubbs
booke,
Printed
1581.

Againe: there was a Serving-
man in Lincolnshire, who had
still in his mouth an use to
swear *Gods precious blood*, and
that for very trifles: being of-
ten warned by his friends to
leave the taking the LORDS
blood in vaine, did notwith-
standing still persist in his wic-
kednesse, untill at the last it
pleased GOD to cite him first
with sicknesse, and then with
death, during which time of
the LORDS visitation, no per-
swasion could moove him to
repent his fore-said blasphem-
ing, but hearing the Bell to
toll, did most hardly in the
very anguish of his death,
start up in his bed, and sware
By GODS blond this Bell tolled
for

for me. Whereupon immediately the blood abundantly from all the joynts of his body, as it were in streames, did issue out most fearefully, from mouth, nose, wrests, knees, heeles and toes; with all other joynts, not one left free, and so dyed.

These and such like judgments must bee as warnings from Heaven to admonish us, and to make us afraid of the abuse of the Tongue: especially when it tendeth to the dishonour of God. And we are to imitate the example of *Polycarpe* the Martyr, who when he was bidden to take his oath, and curse CHRIST, answered, Fourescore and sixe yeares have I bene his servant, yet in all this time hath hee not so much as once hurt mee: how then

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then may I speake evill of my
King and Soveraigne LORD
which hath thus preserved mee?

V I. Lastly, GOD hath ho-
noured thy tongue with the gift
of speech and utterance : and
the great excellency of this gift
thou shouldest perceive, if thou
wert stricken dumbe for a time.
Therefore let thy tongue be ap-
plied to the honouring of
God, and to the good
of thy neigh-
bour.

F I N I S

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